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ZION'S HERALD.

THURSDAY, MAY 16, 1878.

A Presiding Elder, reporting in one of our New England Conferences, said that in various portions of his district there were openings where an unmarried minister could find immediate work, and a good living for himself, but where a family could not at present be supported. Perhaps we may find here a providential reason why so many of our young ministers find it difficult to secure a field of service at once. God calls just now for single men to do this aggressive work, and blessed work it is! There is no sympathy so rich as that which attends this fresh labor in a new field, among a few self-sacrificing co-laborers. In a few years these places will not only be able to support, but will demand, a minister with a family. Let such of our young ministers as have not already assumed the burden of a family, before Providence has provided for them a flock, exercise a proper self-denial, and meet this very important requisition of the Church, for a few years. It is remarkable how generally this aggressive work has ceased in these latter days, since circuits were given up. Less than a century ago, the whole field was an open one. The same results might not, now that the chief points are occupied, follow home missionary labor, but, certainly, all around us "very much land remains to be possessed."

Bishop Merrill, in an address to a class of candidates for reception into Conference, referring to the emasculated taste of modern times, in some quarters, as to the substance of preaching, decrying doctrines, and insisting upon very short and sensational discourses, used the following apt and humorous illustration: An old Methodist preacher (Father Finley), who had been used to hard fare, who had a good appetite and excellent digestion, and who never failed of his full duty at the table, however plain the fare might be, when visiting the city and dining at a fashionable table, had his plate filled, during the dessert, with a quantity of "floating island," largely a mass of sweet foam with little substance in it. He was busy talking while eating, and gathering up a spoonful of the light material, he carried it rapidly to his mouth. Immediately dropping his spoon, and pulling open his coat and peering in anxiously, he cried out, "Where did that thing go?" It had made no resistance in his mouth, while he was conscious of carrying something in that direction. He thought it must have slipped into his bosom! The Bishop thought much of modern preaching was like "float," without substance of doctrine in it. Those that hear it carry away nothing. They are simply conscious of listening to something agreeable to the ear, but pretty much froth. No text, no theme, no personal, practical application clings to the memory.

Rev. A. D. Merrill was the author of a number of our most effective and permanent melodies for social services, as well as one of the sweetest of singers, in the days of his physical and spiritual power. Among others, he wrote the music of the familiar and stirring lyric: "Joyfully, joyfully, onward we move."

Many years ago, a devoted and lovely daughter of Noah K. Skinner, of blessed memory—one of the most useful and faithful of the Methodists of B. S. ton, of the past generation, a godly man of unquestioned purity and piety—was dying. Father and mother, both good singers, stood at her bedside, with several family friends. At the request of the triumphant young disciple, as she came to the brink of the river, the deeply-moving, but wonderfully-sustained father commenced and sang through these inspiring words, others joining with him, while she conquered the last enemy and entered into rest.

We have in this world a few infallible people; and from the pope downward, they are the most difficult to get on with. With rather more shortcomings than other folks, they esteem themselves unusually wise, and are quite prone to become dogmatic and emphatic. Cherishing full faith in their own ideas and plans, they are not quite able to see how other people are not similarly bound to submit to their "godly" and unerring judgment. The situation of these infallibles is unfortunate, for such is the obduracy and pig-headedness of men in

general, that they will not accept the *dicta* of these born popes, and then there ensues a conflict. To dispute the decisions of popes, is the most mortal of sins. Do they not give utterance to the will of God? and how can society have rest while the orders of these peculiar people are not obeyed? The entrance of these infallible people into a community, a Church, or a household, is a most unfortunate affair; brawls are sure to follow. Banish the popes, if you want peace!

Fish worship is not confined to the African or the South Sea Islander; it attaches to that large class of persons who depend on some sort of ritualism. With them worship is not spiritual; they do not go back to the source and fountain of all religious life—to God revealed in Christ; they simply drink from the stream as it flows over the desert. Living on the surface, they emphasize the external. To them the form of baptism has the utmost significance, and the Eucharist is substituted, as with the Romanist, for the living Christ. All this ritualism is a species of Christian fetishism. It is a limitation and materialization of God. Men want to see Him and handle Him, in order to believe. However natural this may be to our fallen humanity, it is not the Gospel; you find none of it in the teachings of the Lord Jesus, or of His apostles. Worship God and put away every symbol that takes His place in the reverence or worship due only to His name. Idol worship is an abomination unto the Lord.

The Daily Advertiser of May 8, has a short editorial upon the temptation which the recurring communion service brings to men that have just struggled out of the jaws of intemperance. It calls for some "modification of custom" on the part of the Church for the welfare of those it seeks to save. In our Church not only is the use of unfermented wines generally followed, but every thoughtful minister would withhold the cup from such a man, not indeed, without previous conversation and instruction. One of the most pathetic scenes we have witnessed at the administration of the Lord's Supper, was the tender and reverent look with which a person simply took the cup, bowed, and then quietly handed it back untouched. The Master saw it, and, without doubt, approved the act.

The temptation with people of a sensitive and morbid nature is to idealize and clothe with mystery some of the externals of the Gospel. Without a vital and intimate attachment to the Head of the Church, their unhealthy religious susceptibilities, yearning after the divine, and reaching forth in an uncertain way for something on which to rest, seize upon something outward as a special manifestation of God. They come to God as it were at second-hand; they bring God down from His throne in the heavens, and localize and narrow Him in these forms of material expression. The over-piety thus often exhibited is a vitiated piety. The life flows not from the fountain-head; it is rather an attempt to purify the muddy waters of our human cisterns. In this way Mr. Wesley was over-devout before his conversion. The Ritual and the Church in his mind were substituted for Christ.

Healthful and morbid piety may be distinguished in the objects to which they attach themselves. Normal religious experience cleaves to Christ; a cultivated one is apt to magnify some outward ordinance. The one lays stress on baptism, the Lord's Supper, on the mode of prayer or preaching, or such outward acts, important enough, to one who constantly moves from Church to Church, who is the familiar guest in every parsonage, and whose personal interest it must be, to place the fit pastor in the Church that will be best satisfied with him. Both Church and minister have every opportunity to express their wishes. The presiding Bishop becomes soon himself quite well acquainted with the personal traits of men and the local needs of charges. Where the system is permitted, as in our great Atlantic steamers to carry his vessel, with her precious freight of human lives and costly merchandise, into distant ports, rules every arrangement on board his vessel. As every man there feels the force of that absorbing purpose, and every regulation, both in cabin and forecastle, silently proclaims it, so should the ruling passion of the Christian man color all his schemes, and demonstrate both to himself and to others that, like the resolute Paul, he makes it the "one thing" of his daily life "to press toward the mark of his high calling," to be "perfect even as his Father which is in heaven is perfect."

Such a plan of life glorifies, ennobles, elevates existence. Heartily entered upon, pursued with all the soul's might, it dignifies every secular employment, fires every latent energy, prevents *ennui*, and makes life a pure, perennial delight. It makes even trials and temptations sources of strength and enjoyment. It transforms the workshop or counting-room into a moral gymnasium wherein principles are both tested and toughened by contact with evil solicitation and corrupt example, and from which the Christian combatant retires daily with the delightful consciousness of victories won over the weaknesses of his nature, and of positive advances made toward that perfection in virtue, which is the sole end of his divine ambition.

The reader, we are sure, does not belong to that unreflective class of minds. The fact that he is reading these words proves that he has entertained, and does still entertain, that grave question. It may be assumed that he knows the true purpose of his existence is not to eat, to drink, to sleep, to develop and indulge his animal nature, to sport and play, to work, to acquire property, or to grasp the "bubble reputation." All these things, he is aware, "perish in the using," or must be left at the door of death. Consciences of his immortality, he knows there must be something attainable that he can carry with him into the infinite, and that the great purpose of life can be nothing less than the possession of that imperishable treasure.

Concerning the nature of that one transportable property, there can be but one opinion. It is character—what we are; the moral texture of our spirit; what we love; the affection which governs us, the motives that guide us, the supreme object at which we aim. The selfishness which lords over the soul and refuses the throne of the heart to the Lord of all, or the love which delights in complete subjection to the rule

## AFTER THE CONFERENCES.

Since the first of April, the six New England Conferences have held their annual sessions. Over eight hundred and fifty ministers have been allotted to pastoral service in as many Churches. Including Connecticut west of the river, whose name it wears, Berkshire county in Massachusetts, and a portion of the western slope of Vermont, which are embraced in the New York East and Troy Conferences, over nine hundred New England ministers and Churches have renewed their relations with each other. In many instances, indeed, the same pastors have been returned for the second or third term; but all have been submitted to the "godly consideration" of an ecclesiastical cabinet, one, indeed, just as far removed from temptation to partiality or injustice to ministers or Churches as it is possible for men to be in this imperfect state. The quiet, the quickness, the general satisfaction, with which this wonderful work has been accomplished, is simply surprising.

Think of the period required, often, in Congregational societies, to remove a pastor and to settle his successor! If the first portion of the work does not divide and seriously affect the prosperity and spiritual life of the Church, the latter is quite as likely to do it. A period of several years sometimes intervenes before a new pastor can be called by a majority vote, during which time the Church suffers the trying discipline of its Christian graces of listening, from Sabbath to Sabbath, to a succession of candidates. After the pastor, with all this trial of his ability and adaptation, is finally settled, the average time of his occupation of his fresh field has now fallen, in New England, to a period within that of the limitation of the M. E. Church—it does not average three years.

It is really supposed by some of our intelligent Congregational and Presbyterians editors and writers that both the ministry and membership of the M. E. Church have become restive under the restraints and personal sacrifices incident to its itinerant pastorate. In our cities, a number of men more or less conspicuous for their popular gifts, for personal reasons, have of late entered the ministry of other Churches; and in several cities, Churches which have obtained prominence by the expensiveness of their houses of worship, by the wealth of their membership, or by their social and public influence, have sought, through the whole breadth of the land, among our ministry, for the peculiar gifts supposed to be specially required for their local interests. These Churches can be readily counted, however, for they are limited in number, and are easily gratified ordinarily in their choice of talents. But it is the open selection and the premature announcement of the men chosen for these charges, that bring God down from His throne in the heavens, and localize and narrow Him in these forms of material expression.

Implying that one may be a saint in church and a sinner in the counting-room; that moral obligation is not perpetual, but remittent; and that religious principles are applicable to only a part of one's nature and actions. Whereas, the transparent truth is, that religion and morality touch, arraign, and judge every act of life. They say authoritatively to every man, "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God."

Hence, while one's plan of life should have for its grand aim and end the attainment of the Christian character which is the condition of personal felicity both here and hereafter, it should include all secular things and relations, subordinating them in every respect to that ruling purpose. Whatever threats sent to educational institutions, or made chaplains in the army or navy, or appointed to seamen's bethels, and institutions of punishment and reform.

It is folly to say that a discretion which would only cover what is now lawless will, will peril our itinerant system.

our brother editors, as confronting the Methodist itinerant at every Conference distribution of appointments. Some men have had, indeed, very small salaries and a large amount of severe and blessed work in inchoate portions of the Lord's vineyard; but they have not remained when disembodied. Transilien may alter the circumstances of being, but it can work no change of moral quality. Character good or bad, therefore, is that sole possession which a human being carries with him when, at the Conference two years ago at Bucksport, Rockland is on the broad bay which forms the mouth of the great river, navigable so many miles to Bangor, in the Pine Tree State. It has a city government, with a population of nine thousand, and a centre of much business and wealth. It has the largest trade in lime in the country, its adjoining quarries offering an almost inexhaustible stock of the unburned stone in the adjoining islands. Immense granite quarries are supplying material for some of the largest and finest public buildings in the country, like the New York Post Office. It has, also, several manufacturers. All this gives it considerable commerce. It bears the marks of a seaport. It has not the quiet beauty of the country town, where our other New England Conferences have been held. Its sea look is grand; the neighboring shores, however, are rugged enough, bare of trees, and white with the cropping of granite ledges. Its streets are ploughed up by the heavy teams constantly supplying the unwholesome lime-kilns that line the shore. But there are ports of thrift and wealth everywhere. The Custom House and the Knox County Court House are substantial and handsome buildings, the churches are neat and well situated, and many of the private residences are very tasteful within and without. The citizens of Rockland, of other denominations, have very freely opened their doors to receive as guests the members of the Conference, and rendered the accommodation of the body an easy matter and very grateful to the ministers. We found ourselves very kindly and generously received by Mr. H. N. Keene, a leading member of the Universalist Church, and Dr. Trafton was warmly expected as a guest of Rev. M. Stow, the clergyman of the Methodist Church. The Methodist Church has a fine, large edifice, of modern construction, unembarrassed by debt, and capable of holding six or eight hundred people. The regular Sabbath congregation, under its very acceptable and faithful pastor, Rev. G. R. Palmer, comfortably fills the house. The Conference numbers about an hundred members, and will this year receive several very capable young men, from the Seminary in Boston, to fill the charges heretofore allotted to local preachers or temporary substitutes. It is a very vigorous and devoted body of ministers. The reports of the year are favorable. Excellent and general revivals have prevailed, and additions have been made to most of the Churches. The camp-meetings of this Conference are of the primitive order, excepting the well-known one at Northport, and this differs from the earliest type only in the numbers that gather and the superior construction of its shelter tents, and a few permanent cottages. These meetings last season were eminently spiritual, and were held with the best results. The public sessions of the Conference and the anniversary services were largely attended. Dr. Dashiel made an excellent, instructive and eloquent missionary address in the evening, after the powerful and beautiful missionary sermon of Rev. W. W. Marsh, in the afternoon. The Preachers' Aid Society anniversary was one of the most attractive services of the session, and gave a great uplift to this very important association. A generous collection was taken on the occasion. Dr. McCabe gave one of his best speeches and several touching songs. His own evening, in the interest of Church Extension, was taken up and made memorable as only he can do. The venerable George Pratt's discourse was a fitting memorial to the saintly dead of the body, and was followed by written sketches and pathetic songs. The New England air evidently agrees with Bishop Merrill. He grows browner and heartier, and we trust happier, with every successive Conference. His address to the class was a very able and protracted effort. It was a thorough discussion of the disciplinary regulations, delivered with great clearness and force. He has met with a warm welcome and a freely-expressed appreciation among the East Maine brethren. Altogether, the Rockland Conference will be one to date from the future progress of Eastern Maine Methodism.

The Woman's Foreign Missionary Society of the M. E. Church commenced its ninth annual Conference on Thursday morning of last week at the Tremont Street church in this city. Mr. Dr. William F. Warren was chosen to preside. Delegates were present from all parts of New England, from New York, Philadelphia, Baltimore, and the cities of the West. Among other well-known ladies in attendance were Mrs. Bishop Clark, Mrs. Dr. Thomas Eddy, Mrs. William B. Skinner, Mrs. Emily Huntington Miller, Mrs. Jennie Fowler Willing, Miss Dr. Swain, and Mrs. Bishop Simpson. As soon as the Conference was organized, the ladies were warmly welcomed to the church where they were in session, by the pastor, and received a hearty greeting from the preachers of Boston and vicinity through an efficient committee appointed for the purpose.

In the evening of Thursday, the ladies of Tremont Street church, aided by ladies from other Churches, gave the strangers an elegant reception in their spacious chapel. Among the invited guests were Bishops Foster and Haven, several representatives of the Congregational Woman's Foreign Missionary Society, the Professors of Boston University, the preachers of our denomination in this city and neighborhood, Rev. Dr. Bishop, of New York, Rev. Dr. Murdoch, of the Baptist Missionary Board, Rev. Dr. Clarke, of the American Board, and Rev. Dr. Dashiel, of our own Missionary Rooms. It was a company of delightful people, the "elect of the elect," social, brilliant, and to the credit of their fair enter-tainers—well-fed! After two hours of happy intermingling in the chapel, the company passed into the church, where a large congregation was gathered to hear the addresses of the hour. Bishop Foster presided in his royal fashion. After the reading of the Scripture by the pastor of the Church, and prayer by Rev. C. D. Hills, of Lynn, Rev. Dr. Murdoch, as representative of the Baptist mission, addressed the audience, with a sensible talk on the impulse given to the general cause of missions by women's organization for special work. Rev. Dr. Clarke, of the American Board, moved all hearts with his sweet and earnest words of welcome to women in the field of supervising Christian work abroad.

The reports of the twenty Presiding Elders, that whom New England has never had a more efficient body, show that the past year has been one of spiritual prosperity and of much material improvement. There has been a shrinkage in salaries, as in all forms of business and property, and a diminution in the amount taken for charitable purposes; but excellent progress has been made in paying embarrassing debts upon houses of worship, new churches have been built, and general revivals have been enjoyed. But there has been little if any of the terrible personal sacrifice and suffering, so vividly pictured by one of

the sister who had an very unfortunate habit of offering, in public, remarkably long prayers, the other day, at a social service, was especially endowed with a gift of continuance. The pastor was not a little nettled. He feared that the excellent tone of the meeting would be lost. Without thinking of the immediate application of his song, the instant her voice subsided, he struck up with unwonted vigor the familiar words—"Hallelujah! 'tis done!" There was a audible smile all around the room, and refuted the throne of the heart to the Lord of all, or the love which delights in complete subjection to the rule

of heaven—these are qualities which, having stained or whitened the soul and determined its character, must go with it into the unknown future. What a man is on his death-bed he must remain when disembodied. Transilien may alter the circumstances of being, but it can work no change of moral quality. Character good or bad, therefore, is that sole possession which a human being carries with him when, at the Conference two years ago at Bucksport, Rockland is on the broad bay which forms the mouth of the great river, navigable so many miles to Bangor, in the Pine Tree State. It has a city government, with a population of nine thousand, and a centre of much business and wealth. It has the largest trade in lime in the country, its adjoining quarries offering an almost inexhaustible stock of the unburned stone in the adjoining islands. Immense granite quarries are supplying material for some of the largest and finest public buildings in the country, like the New York Post Office. It has, also, several manufacturers. All this gives it considerable commerce. It bears the marks of a seaport. It has not the quiet beauty of the country town, where our other New England Conferences have been held. Its sea look is grand; the neighboring shores, however, are rugged enough, bare of trees, and white with the cropping of granite ledges. Its streets are ploughed up by the heavy teams constantly supplying the unwholesome lime-kilns that line the shore. But there are ports of thrift and wealth everywhere. The Custom House and the Knox County Court House are substantial and handsome buildings, the churches are neat and well situated, and many of the private residences are very tasteful within and without. The citizens of Rockland, of other denominations, have very freely opened their doors to receive as guests the members of the Conference, and rendered the accommodation of the body an easy matter and very grateful to the ministers. We found ourselves very kindly and generously received by Mr. H. N. Keene, a leading member of the Universalist Church, and Dr. Trafton was warmly expected as a guest of Rev. M. Stow, the clergyman of the Methodist Church. The Methodist Church has a fine, large edifice, of modern construction, unembarrassed by debt, and capable of holding six or eight hundred people. The regular Sabbath congregation, under its very acceptable and faithful pastor, Rev. G. R. Palmer, comfortably fills the house. The Conference numbers about an hundred members, and will this year receive several very capable young men, from the Seminary in Boston, to fill the charges heretofore allotted to local preachers or temporary substitutes. It is a very vigorous and devoted body of ministers. The reports of the year are favorable. Excellent and general revivals have prevailed, and additions have been made to most of the Churches. The camp-meetings of this Conference are of the primitive order, excepting the well-known one at Northport, and this differs from the earliest type only in the numbers that gather and the superior construction of its shelter tents, and a few permanent cottages. These meetings last season were eminently spiritual, and were held with the best results. The public sessions of the Conference and the anniversary services were largely attended. Dr. Dashiel made an excellent, instructive and eloquent missionary address in the evening, after the powerful and beautiful missionary sermon of Rev. W. W. Marsh, in the afternoon. The Preachers' Aid Society anniversary was one of the most attractive services of the session, and gave a great uplift to this very important association. A generous collection was taken on the occasion. Dr. McCabe gave one of his best speeches and several touching songs. His own evening, in the interest of Church Extension, was taken up and made memorable as only he can do. The venerable George Pratt's discourse was a fitting memorial to the saintly dead of the body, and was followed by written sketches and pathetic songs. The New England air evidently agrees with Bishop Merrill. He grows browner and heartier, and we trust happier, with every successive Conference. His address to the class was a very able and protracted effort. It was a thorough discussion of the disciplinary regulations, delivered with great clearness and force. He has met with a warm welcome and a freely-expressed appreciation among the East Maine brethren. Altogether, the Rockland Conference will be one to date from the future progress of Eastern Maine Methodism.

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## Editorial Items.

The wonderful progress of the season, during the first of May into the full-leaved beauty and the mildness of June, rendered the sail in the Bangor boats from Boston to Rockland—the seat of the East Maine Conference—a very pleasant trip, especially with a good company of Methodist ministers, an agent, and a publisher, to while away the hours. We found ourselves on board the Canbridge, Captain Johnson, one of the best of the Peacock masters, with whom we sailed, to attend the Conference two years ago at Bucksport. Rockland is on the broad bay which forms the mouth of the great river, navigable so many miles to Bangor, in the Pine Tree State. It has a city government, with a population of nine thousand, and a centre of much business and wealth. It has the largest trade in lime in the country, its adjoining quarries offering an almost inexhaustible stock of the unburned stone in the adjoining islands. Immense granite quarries are supplying material for some of the largest and finest public buildings in the country, like

A former member of the New England Conference writes from New York: —

"In reading, in your last paper, the notice of the death of our beloved and venerated Father Merrill, the following incident, connected with his entrance into the traveling ministry of our Church, was brought to my mind. It may be of interest to your readers: —

"At the session of the New England Conference in 1821, it was found that there was a great deficiency in preachers, and, on calling a meeting admitted, that at that session of the Conference, which then included all New England, except the parts of Connecticut west of the Connecticut river, and of Massachusetts and Vermont west of the Green Mountains. A day of fasting and prayer was appointed. 'That the Lord of the harvest would send forth laborers into His harvest.' At the next session of the Conference, in 1822, after a year's interval, when a similar meeting was held, it was found that there was a 'real' of a very different Methodist book-seller, in New York, who keeps a miserable shop, and is a very crooked habit of the Maine law, receiving money in all sorts of ways, to Magee, without the Christian initials, his office opened them, and skulking away in the appearance, of the respected church in town, relieved about the matter. We see this vigilance of the

occurred in Rockland, of the East Maine box of our devout abiding agent, Mr. S. N. Merrill, Aaron D. Sergeant, John G. Atkinson, Samuel Joseph Kelley, James Templeton, Orange Scott, Charles D. Cabot, Caleb Weston, Estel W. Stetson, John C. Jones, John D. Merrill, B. C. Coon, David Leslie, Lowell S. Spaulding, Ephraim K. Avery, John E. Risley, Henry Burleigh, Hezekiah Thatcher, Samuel G. Atkinson, John S. Joseph Kelley, John C. Jones, William Barstow, Milton French, George W. Fairbank, Roswell Putnam, Phineas Ball, Wilder Mack, Daniel Fletcher, William Gardner, Herschel Foster, John Shaw, Nathaniel B. Denslow, John Shaw, Nathaniel, wife of the late Dr. W. F. A. Plummer, showed a good year's work. The three camp-meetings had been excellent; numerous revivals had taken place, and some improvement had been made in church property. The state of finances was fair. The character of every man passed.

Rev. Dr. Hascall, who was appointed agent of this society by Bishop Harris at the request of the Conference, is now in the field for service, and may doubtless be obtained by any of the brethren to aid in collecting funds, provided there are not too many who call for him. Let all the churches make a contribution, whether they are in need of aid or not, and then we will help the needy ones as far as the funds, judiciously distributed, will allow.

Brothers Dr. Peirce, Husted, Cummings, of Providence Conference; Thorndike and Ames of New England; Morse of Wisconsin; Mansfield of New England, Thurston, Prince, and Dorr of New Hampshire, S. L. B. Chase, delegate from the Baptist Church of Maine, and Foster, of New York, were introduced.

Dr. Peirce addressed the Conference in behalf of ZION'S HERALD. Brother W. F. Husted, stating some facts in regard to price and time. It did not go up, in price during the war, and had not come down, because it did not go up. The Bishop spoke upon the importance of the circulation of our papers as religious instructors.

Brother Mansfield called attention to the Relief Association."

A communication from Providence Conference, touching the change of name of the New England Conference, was read, and the Conference concurred in the resolution — 27 to 9.

The following are the superannuated members: E. M. Fowler, S. S. Gross, W. H. Pillsbury, E. H. Small, R. Day, C. L. Browning, L. Wentworth, W. H. Crawford, N. Norris, E. B. Fletcher, R. S. Dixon, A. Kendall, J. N. Marsh, and H. Murphy.

Rev. Dr. B. L. Chase, fraternal delegate of the Baptist Missionary Convention, addressed the Conference. Rev. F. H. Peckham of the Free Baptist yearly meeting followed. A communication from the delegate of the General Conference of Congregational Churches in Maine, was offered, and the Bishop responded.

The committee known as triers of appeals was ordered to be raised by the committee on nominations.

A communication from the Book Concern was read before the Conference, and placed in the hands of the committee on same.

M. D. Mathews was appointed auditor of Presiding Elders' accounts.

The committee on claims was directed to take into consideration the case of the children of Brother O. R. Wilson.

The notices were then given, and Conference adjourned.

The Preachers' Aid Society held an anniversary in the afternoon. The speakers were, A. Moore, Dr. Peirce and Chaplin McCabe.

At 7:30 o'clock the anniversary of the Church Extension Society was held. Dr. Peirce introduced the sub-etc., and in a manner as wise as it was amusing, introduced Dr. McCabe, who gave us a lively presentation of the present workings of the Society; and then, to the delight of all, sang a few songs of Zion, in one of which he was assisted by the congregation.

The wisdom of the fathers in the opening service of the Conference, commands, as it should, and ever may, our profoundest respect. Stereotyped it can never be while a living ministry has a living faith and life in a living Redeemer; too refreshing to admit of rigid formality, and too sacred to degenerate into vanity.

The Bishop, certainly, is not the Bishop of our pictures; and he is far too honest a man to carry more than one face. We like the man we see, better than the picture. It is his first visit, and the impression he is making is a little serious for us; but he is greatly improved in the many years of vigorous toil. His many Eastern trips to see his face and to, as well as the Church

—

WEDNESDAY.

A prayer-meeting of half an hour preceded the opening of the Conference. At 9 o'clock Bishop Merrill took the chair, read the Scripture lessons, and the hymn commencing, "All hail the power of Jesus' name!" He then consecrated the elements of the Sacrament of the Lord's supper, and was assisted by the congregation.

The Conference then proceeded to business, the secretary called the roll, and the members present answered to their names.

B. S. Arey was re-elected secretary, and C. Stone and W. W. Marsh assistants.

The standing committees were then appointed.

A resolution was presented to raise a committee of seven, whose duty it should be to assist the Presiding Elder in examining candidates for joining on trial or in full connection.

L. D. Wardwell was elected cashier of the Conference.

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The 10th question was taken up. Rockland district was represented by J. W. Day. The district is in a good condition. On some of the charges there have been revivals, and much interest has been manifested. The finances are fair. One death is reported, and one has been laid aside. The effective elders passed. C. E. Knowlton was made superannuate.

Friday, 2 P.M., was designated as the time for Conference memorial services of deceased brethren.

A. Prince represented Bangor district. Most of the charges have been visited with revivals. He considered it the most prosperous year of the four of his oversight. There is a large open field yet for young men who can live on small salaries and who are willing to work for the cause of God. He has attended 240 quarterly meetings, and had charge of eleven camp-meetings during four years.

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Brothers Dr. Peirce, Husted, Cummings,

of Providence Conference; Thorndike and Ames of New England; Morse of Wisconsin;

Mansfield of New England, Thurston, Prince, and Dorr of New Hampshire, S. L. B. Chase, delegate from the Baptist Church of Maine, and Foster, of New York, were introduced.

Dr. Peirce addressed the Conference in behalf of ZION'S HERALD. Brother W. F. Husted, stating some facts in regard to price and time. It did not go up, in price during the war, and had not come down, because it did not go up. The Bishop spoke upon the importance of the circulation of our papers as religious instructors.

Brother Mansfield called attention to the Relief Association."

A communication from Providence Conference, touching the change of name of the New England Conference, was read, and the Conference concurred in the resolution — 27 to 9.

The following are the superannuated members: E. M. Fowler, S. S. Gross, W. H. Pillsbury, E. H. Small, R. Day, C. L. Browning, L. Wentworth, W. H. Crawford, N. Norris, E. B. Fletcher, R. S. Dixon, A. Kendall, J. N. Marsh, and H. Murphy.

Rev. Dr. B. L. Chase, fraternal delegate of the Baptist Missionary Convention, addressed the Conference. Rev. F. H. Peckham of the Free Baptist yearly meeting followed. A communication from the delegate of the General Conference of Congregational Churches in Maine, was offered, and the Bishop responded.

The committee known as triers of appeals was ordered to be raised by the committee on nominations.

A communication from the Book Concern was read before the Conference, and placed in the hands of the committee on same.

M. D. Mathews was appointed auditor of Presiding Elders' accounts.

The committee on claims was directed to take into consideration the case of the children of Brother O. R. Wilson.

The notices were then given, and Conference adjourned.

The Preachers' Aid Society held an anniversary in the afternoon. The speakers were, A. Moore, Dr. Peirce and Chaplin McCabe.

At 7:30 o'clock the anniversary of the Church Extension Society was held. Dr. Peirce introduced the sub-etc., and in a manner as wise as it was amusing, introduced Dr. McCabe, who gave us a lively presentation of the present workings of the Society; and then, to the delight of all, sang a few songs of Zion, in one of which he was assisted by the congregation.

The wisdom of the fathers in the opening service of the Conference, commands, as it should, and ever may, our profoundest respect. Stereotyped it can never be while a living ministry has a living faith and life in a living Redeemer; too refreshing to admit of rigid formality, and too sacred to degenerate into vanity.

The Bishop, certainly, is not the Bishop of our pictures; and he is far too honest a man to carry more than one face. We like the man we see, better than the picture. It is his first visit, and the impression he is making is a little serious for us; but he is greatly improved in the many years of vigorous toil. His many Eastern trips to see his face and to, as well as the Church

—

WEDNESDAY.

A prayer-meeting of half an hour preceded the opening of the Conference. At 9 o'clock Bishop Merrill took the chair, read the Scripture lessons, and the hymn commencing, "All hail the power of Jesus' name!" He then consecrated the elements of the Sacrament of the Lord's supper, and was assisted by the congregation.

The Conference then proceeded to business, the secretary called the roll, and the members present answered to their names.

B. S. Arey was re-elected secretary, and C. Stone and W. W. Marsh assistants.

The standing committees were then appointed.

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A happy speech by Rev. Mr. Souder, minister, sociability and refreshments occupied the remainder of the evening, and the party broke up at a late hour.

DOMESTIC MISSIONARY WORK IN THE NEW ENGLAND CONFERENCE.

For the better promotion of this work, the Conference at its late session in Westfield, appointed a committee to whom it assigned the duty of dividing the Churches into twenty districts, and of appointing a chairman to each one, whose duty it should be to see that a reasonable amount of money is raised in the congregations assigned to him.

This committee met in Boston, April 29th, and with great care performed their work. The names of the chairman whom they appointed will appear in the Conference Minutes, and the names of the presbyters on each district will soon receive a communication from their present president the collection of money for their charges. It is hoped that an earnest and unanimous effort will be made throughout the Conference in the interest of our home work.

Rev. Dr. Hascall, who was appointed agent of this society by Bishop Harris

## The family.

## PASSING THROUGH BACU.

BY MARIA J. BISHOP.

Father, how gently Thou dost bare them  
Safe to the home above!

How gently through the valley of despair  
They hand lead, in love!

Little by little; is the bitter cup,  
Mingled by angels' skill;

Saviour, the strength impart to drink it up,

Not mine, but Thy best will!

Oh, He would make us holy, blest and pure,

Gently as evening dew;

But beaten gold the furnace must endure—

His image must be true.

But we will not be guided by His love;

Then fall the chastening rod;

For He has promised, in the mount above,

His own must see their God!

THE PIUS HEDGER.

[FROM NESTLETON MAGNA.]

DO MARY—

BY REV. JOHN LIVESLEY.

## SECOND PART.

ADAM OLIVER'S FAITH.

The next morning, Gregory Houston, Adam Oliver's master, and, as far as means and position were concerned, the principal member of the little Methodist society in Nestleton, was crossing his farm-yard, where his aged serving-man was engaged in getting together a few "toppers." These are long screeds of thaily-sawn larch fir, to be nailed on the top of stakes driven into weak places in the hedge-rows, to strengthen them, and to secure the continuity of the fence.

"Well, Adam," said the genial farmer, "how are you getting on?"

"Why, ab's getting on all reet. It's rayther over yat [we] for work; but while it's over yat for me, it's grand for t' wheat, an' see a man's grumble. It's vary well there isn't much to do, at t' hedges, or ab's flaid [afraid] at ab sud be dead beat."

"Oh, they're all right, I've no doubt," said Mr. Houston; "I didn't mean that at all. I was thinking of better matters."

"Oh, as to that, bless the Lord, ab've never nowt to grumble at! that respect, but me oan want o' faith an' luu. T' Master's alter good, an' ab's menstings happy. Neabody serves the Lord for nowt, an' m'ah wages is altogether oot of all measure wif me addings [earnings]—beath frane you an' Him."

"How did you like Nathan's sermon last night, Adam?"

Picking up one of the larch strips and handing it to his master, Adam said, "It was just like that."

"Like that?" said the farmer; "in what way?"

"Why, Nathan Blyth's sermon was a reg'lar 'topper.' He'd a good tahnme an' see ab' ad. T' way he brough out how Jesus was t' Lamb o' God, 'armless an' innocent, an' willin' to die, was feyn, an' ab felt i' my soul 'at if it was wanted, ab' wer' willin' to die for Him.' But wasn't kitchen cramm'd! Ab deean't know what we're gannin' to deca wi' foooks if they keep cummin' i' this oathers [way]. Ah've about mead up me' mind 'at we mun hev a chapel i' Nestleton."

"A chapel!" said Mr. Houston, "no such luck. I should like to see it, Adam; but there's no chance of that, you may depend on't."

"Why, noo, master, ab's surprised at yo'. What i' the world are yo' talkin' about? 'Lack an' chance' ha' neea mair to dea wi' then i' respond mead up me' mind 'at we mun hev a chapel i' Nestleton."

"That's true," said Mr. Houston, "no such luck. I should like to see it, Adam; but there's no chance of that, you may depend on't."

"Yes, that's true," said Mr. Houston, somewhat rebuked. "Still, you know, it isn't likely."

"Non, ab deean't say 'at it is; but what o' that? It wasn't vary likely 'at watter sud brust oot or a rock at' slap or a stick, or 'at i' axe-head sud swim like a duck, or 'at a viper sud loss its venom; but they were all deean for all that, an' fifty thousand wunderful things besade. It alte' gither depends wheen undertaks'em."

"But where is the money to come from? And if we had the money, how are we to get the land?"

"That's nowt to dea wi' it," said Adam. "T' queeshun is, de' we' need it? An' is it right te' ax God for it? T' silver an' gold's all His, an' He can toun it intu' our hands as easy as Miller Moss can open' t' slice of his mill-dam."

"As for t' land, it were God's to do it; but Squire Fuller's, an' it'll be His when Squire Fuller's dead, an' He can deea as Ha' likes wiv it, while Squire Fuller's livin'."

"Ah reckon nowt aboont that. Next Sunday t' congregation'll ha' toun oot into t' fadgarth, an' ah want to knoo whither that isn't a sign that the Lord speaks tiv us to ga' forrad."

"Oh, there's no doubt that a chapel is wanted; and if it was four times as large as the kitchen, it would soon be full. I would give anything if we could manage it."

"There you goon, y' see," said Adam, laughing. "There's payt o' silver an' gold riddi yance. Ah sell set to work an' pray for 't, an' see mun wa' all. It'll be a grand day for Nestleton."

"Adam," said Adam, rubbing his hands in fond anticipation, for he never dreamed of questioning the "mighty power of faithful prayer."

Farmer Houston shook his head as he turned away, saying, "It's too good to be true, Adam; it's too good to be true."

"What's too good to be true?" said Mrs. Houston, who at this opportune moment was crossing the barn-yard to attend to the wants of certain calves whose mid-day meal she was bringing to them.

"Why," said Adam, "t' maister's gotten it intu' his head that if the divil an' Squire Fuller says we aren't to hev a Methodist chapel i' Nestleton, t' Almighty's gotten to knock under an leave His barns without a spot to put their heads in."

"Nay, nay," said Farmer Houston, deprecatingly, "I was only saying that there was small hope of our getting a chapel at all."

"An' ab was sayin'," persisted Adam, "at we muin pray for it; an' ab wanst believe 'at prayers ony walker then it was when Peter was i' prison, or when t' heavens was brass for t' speechee o' three years an' six months. It oppend i' iron yatt [gate] for Peter, an' t' brass yatt for r'rain, an' t' ill oppend i' gold an' silver yatt for us. Missus, we're gannin' to hev a Methodist chapel!"

"Well, Adam! I think you're in the right. I don't see how it's going to be done, but if the way is open, you may depend on it, I'll do my best."

Mrs. Houston's daughter Grace here appeared upon the scene—a gentle and pleasant-looking girl of twenty, who could play the piano or milk a cow with equal willingness and skill, and whose deft fingers were alike accustomed to the more elegant and the most common-place achievements of the needle. She, too, sided with Adam Oliver, and even hinted at so unheard of a marvel as a Nestleton Methodist bazaar, as one of the ways and means of raising the much-needed silver and gold.

"Hal, hal ha!" laughed the old hedger, as he shouldered his "toppers" and strode away with them. "As seen as thesee toppers is gannin' to Beechwood pitsher, there'll be a Methodist chapel i' Nestleton cum Can'leas twel' month. Seen we'd better leenk sharp an' get things riddi."

"The divil says, 'You shan't,'"

"An' man says, 'You can't,'"

"It's over big a job for lahto foooks like you."

"But t' Maister says, 'You sell,'"

"An' sea say we all;

For what t' Maister says, you knos, is sartin to be true!"

The good old man went about his work full of the new idea, and Beechwood pasture that day witnessed the pleadings of prevailing faith for the accomplishment of that for which his heart so devoutly longed.

As the sun was sinking in the west, flooding the evening landscape with a mellow glory, Adam Oliver, having disposed of his "toppers," and mended the gaps, was jogging homeward on his imperturbable donkey. As was a comical custom with him, his uppermost thoughts found vocal expression, and Balaam was his auditor. "Balaam," said he, "we sell ha' chapel a Nestleton."

At this moment, Jabez Hepton, the village carpenter, with two of his apprentices, returning from their labors at a farm-house, overtook him; and overhearing this important announcement, suddenly responded, "When?"

"Consar, it!" said the startled hedger, "you go off like a pop-gun, neighbor Hepton. You oppen' yer mouth an' bark, just like a shippard dog. Then you're toddling yar!"

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## TEMPERANCE.

## MURPHY AND RUMSELLERS.

BY J. W. RAYELL, PH. D.

Two articles on this subject have lately appeared in ZION'S HERALD. Both criticize severely Mr. Murphy's statement that he "has no quarrel with the rum-sellers;" and one of them goes so far as to say that the implication from this principle is that Mr. Murphy acquiesces quietly and willingly in the rum-sellers' trade; that he approves (homologates) it. The article goes on to charge Mr. Murphy with a lack of modesty, because, without culture and without education (except that obtained in the rum-shops), he claims the right to think for himself and to act in accordance with his own convictions. One would think his (Murphy's) success justifies his becoming a teacher to the fallen, and justifies his methods too. It is a little too late to charge a man with a lack of modesty because he chooses his own methods, and carries them out successfully. Nor is it exactly in the spirit of Christ continually to remind a rescued man of his bar-room education, etc. The whole country accepts Mr. Murphy as (to say the least) a worthy teacher on temperance; his success is unprecedented; if ever man was providentially called to any work, Mr. Murphy is providentially called to the temperance work. Where, then, is the lack of modesty? In the man who faithfully and conscientiously does the work God has given him, following his own convictions and sense of duty? or in the man who would like to supply him with rules and regulations?

Mr. Murphy acquiescing quietly and willingly in the rum-sellers' trade, homologating (approving) it! That is too good a joke. There is no other man in the United States that has done the whole fraternity as much harm as has Mr. Murphy. Wherever this temperance teacher goes, the rum-sellers begin to fear and tremble. They know full well that he is their deadliest foe. He takes away their trade, their customers. They hope and pray for a little abuse on which they grow fat; but Mr. Murphy gives them only Christian love, on which they starve to death. Abuse would simply cause their customers to rally to their support, would create sympathy for them; while Christian love draws to the Cross, and away from the bar-room. Abuse leads directly to the bar-room, and is usually rampant there. Mr. Murphy's method has the sanction of Christ, and needs no higher sanction. Christ did not abuse Zacheus, or preach to him about his sins, or at him or his sins. He said simply: "Zacheus, make haste and come down; for to-day I must abide at thy house." And when they (some temperance people) saw it, they all murmured, saying that he was gone to be guest with a man that is a sinner."

Christ had no quarrel with Zacheus. Did He therefore approve his sins? Did Christ quietly and willingly acquiesce in Zacheus' extortion? Where in the catechism do we learn that only publicans are sinners — are totally depraved? The Bible speaks of Pharisees and publicans, with a decided preference for the latter. In conclusion, Mr. Murphy has no quarrel with anybody; nor have I. Ever since I can remember, the method of abuse has had a good chance to show its results. Where are they? What has it accomplished?

## EDUCATIONAL.

The metric system is to be introduced into the New Jersey schools.

The study of the German language is on the increase in the public schools of Chicago.

Champaign, Ill., has two ladies in its new school board.

Rev. Dr. Ridgway will deliver an address at the Commencement of the Ohio Wesleyan University.

An Indian school maintained in Michigan, near Au Sable, is reported to be very successful.

Princeton will send a party to Denvor to witness the solar eclipse of July 28. It will be occupied principally with spectroscopic work.

Kansas has a school population of 232,801, out of a total population of about 850,000.

Of the 856 American colleges, only sixteen have libraries of over 25,000 volumes. The largest college library in the country is Harvard's, containing 160,000 volumes.

The salaries of Philadelphia teachers have been reduced 10 per cent., making a saving of \$126,374 per year.

Professor W. O. Pierce, of the Illinois Wesleyan University, has resigned and will re-enter the regular work of the ministry in Indiana.

The summer class in practical mining of Columbia College will probably visit, this year, the iron mines at Port Huron, near Lake Champlain. They will start about July 1.

That pretty Swiss school-house which attracted so much attention at the Philadelphia Centennial, is to figure as a restaurant in New York Central Park, hereafter.

The first session of the Normal School of Languages, of Iowa College, will begin July 9 and continue for six weeks. It will be conducted after the fashion of Dr. Saver's school at Amherst.

Examinations for entrance to Vassar will be held in Boston next June, and New England candidates for admission will be exempted the expense of a journey to Poughkeepsie, and can take their examinations at the close of the school year instead of after the summer vacation.

William H. Vanderbilt has donated \$1,000 for the enlargement of the library of the Vanderbilt University. It will be remembered that Mr. Vanderbilt had previously given \$1,000 to be expended in books for the Biblical Department of the University.

A "Summer's Institute" is to be started at Martha's Vineyard this summer. It will begin July 15 and continue five weeks. Instructions by distinguished teachers will be given in Greek and Latin, English literature, industrial drawing and phonography. There will be lectures on many attractive subjects and Shakespearean readings. Tuition in any one branch for the whole term will be \$15; for a shorter time, \$4 a week; board and lodging will cost from \$5 to \$10 per week.

The New England Journal of Education says: "The fact is becoming apparent that the movement to cast out the Bible from the common schools is only the beginning of a crusade to extirpate the throne of American affairs a set of 'christians' more narrow and intolerant and destructive of the most precious interests of human society, than any religious aristocracy, Christian, Mohammedan, or Pagan, the world has yet seen."

Harvard's Summer School of Science for teachers and other adults, will open July 5, and continue six weeks. Courses of instruction will be given as follows: 1. General Chemistry and Qualitative Analysis by Mr. C. F. Mayberry. 2. Quantitative Analysis and Chemical Technology, by Mr. H. B. Hodges. 3. Determinative Mineralogy, by Mr. W. H. Melville. 4. Phycological Botany, by Professor George L. Goodale. 5. Geology, by Professor N. S. Shaler. For each course in full a fee of \$25 is required. The fourth session of the Summer School of Geology will be held, as were the first and second sessions, in connection with the field work of the Kentucky Geological Survey. The object will be to afford field practice on the various problems of physical geology accessible between the Mississippi river and the Appalachian mountains. Persons may enter upon their work at any time after June 15. The fee for instruction and the use of camp equipage will be \$50 for the term of six weeks. Board in camp will be about \$5 per week. — New York Tribune.

HOW TO KEEP BOUQUETS FRESH.

There are various recipes for keeping bouquets fresh. Some people stick them in moist sand; some salt the water in the vases, and others warm it; others, again, use a few drops of ammonia. My rule is to cool the flowers thoroughly at night. When the long day of furnace-heat has made the roses droop, and their stems limp and lifeless, I clip them a little, and set them to float in a marble basin full of very cold water. In the morning they come out made over into crisp beauty, as fresh and blooming as if just gathered. All flowers, however, will not stand this water cure. Heliotrope blackens and falls to pieces under it; azaleas drop from their stems, and mimosa seizes away its fragrance. For these I use dry cold air. I wrap them in cotton-wool, and set them on a shelf in the ice-chest. I can almost hear you laugh, but really I am not joking. Flowers thus treated keep perfectly for a week with me, and often longer. — St. Nicholas.

Obituaries.

JOSEPH BREED was born in Lynn, Mass, March 28, 1795, and quietly fell asleep in Jesus, April 4, aged a little over 85 years.

In 1811, Wm. Stevens being preacher in charge at Lynn Common, Brother B. sought and found the Saviour. He at once united with the mother Church of New England, and for sixty-seven years honored his profession by a well-ordered life and godly conversation.

Father Breed was the last member that had worshipped in the first meeting-house built in New England.

When the society, there were in this territory 65 stations and 83 ministers; now there are 840 stations and 936 ministers; now there are 107,962. In Lynn there were at that time 246 members, all housed in one little building, which was begun and completed in fourteen days. Father Breed died in 1818, Mrs. ELIZABETH H. CUSHING, April 16, 1878, aged 80 years.

Sister F. had been a worthy member of the M. E. Church for nearly half a century, and during that long period had constantly maintained her faith in the Saviour. For several years previous to her death she had been an invalid, and had suffered very much, but was still a member of the church, which she left would be far better. To the writer she said, when her end: "I can trust Him; all is well."

"Blessed are the dead which die in the Lord." "She sleeps in Jesus."

J. A. MORSE.

Mrs. EUNICE FLYE died in Gorham, Me., April 24, 1878, aged 80 years.

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## THE WEEK.

Germany declines the invitation of the United States to attend the International Monetary Conference.

The European exodus from New York on Saturday was a large one, four steamships carrying 628 passengers.

Communistic outrages are reported in the Pennsylvania coal regions, and also among the miners in Belleville, Ill.

The debt of the Sagamore Mills, Fall River, has been ascertained to be \$447,272, and the corporation has gone into bankruptcy.

The fraud-hunters state that their object in investigation, is not to invalidate the President's title, but to set the facts before the people.

Recent determined action by the Manchester cotton manufacturers, it is believed, renders a general lock-out of the operatives in England inevitable.

Negotiations for the restoration of diplomatic relations between the Vatican and foreign powers, have failed in the case of England and Russia.

Captain Eades, finding that he cannot deepen the channel at the mouth of the Mississippi more than 25 feet, without an enormous expenditure, has asked the Government to relieve him of his contract.

The Permanent Exhibition at Philadelphia was re-opened on the 10th. Senator Blaine delivered a carefully-prepared address, dilating on the magnitude of our internal commerce, and warmly advocating the protection of agriculture.

Dr. Brown-Sequard has been recommended by the professors of the College of France for the chair of physiology made vacant by the death of Claude Bernard.

The much-talked-of Cameron-Sherman wedding (Senator J. Donald Cameron and Miss E. Sherman, niece of Gen. Sherman) was celebrated with great elation at Cleveland, O., on the 9th inst. A brilliant party were present. Bishop Bell performed the ceremony, and the rural decorations were lavish and elegant.

George R. Waterman of Andover, formerly assistant paymaster of the Pacific Mills, Lawrence, was arrested last Saturday, charged with embezzling \$100,000 of the funds of that corporation. His crime was known last October, and he was given him to make restitution. Falling in this, criminal proceedings have been instituted.

The astronomers in different parts of the country succeeded in getting a good look at Mercury in its transit across the sun on the 10th. The results have not yet been published. The object of the observations was to correct the eccentricity of the planet's orbit, and, according to Le Verrier's theory, Vulcan intercepts the orbit of Mercury.

The steamship Sardinia, of the Allen line, from Liverpool for Quebec, took fire at the entrance of the harbor of Londonderry, on the 10th, and was burned. Of the 490 passengers on board, 120 were killed, and about 400 were injured, some very seriously, and about 400 arrived safely in Londonderry. The fire was caused by an explosion of gas generated in the hold.

The captain of the Cimbria has been interviewed. He states that his vessel is in a score and a transport ship; that he intends to purchase, in case of war, 50 sailing ships to be armed and to be used in the Baltic, and to be issued by the Russian government and no privateering permitted under the Russian flag. He claimed to be familiar with international law and stated it to be his purpose not to violate the neutral laws of the United States.

A slight ebullition of rowdiness was exhibited at Williams College last week caused by the misbehavior of a student-janitor in the matter of lighting the lamps. The president suspended the student, who was thereupon taken in a carriage to the depot by some of his fellow-students, and the affair was made public, and the action of President Channing roundly abominated. The affair will probably blow over without further disturbance.

A dastardly attempt to assassinate the Emperor William was made on Saturday in Berlin. The emperor was riding in his carriage with his daughter, the Grand Duchess, when a tall man deliberately took aim at him with his revolver, firing three shots, fortunately without hitting his mark. The villain, and also an accomplice, was arrested. The most recent report is that the Emperor was made to be familiar with international law and stated it to be his purpose not to violate the neutral laws of the United States.

The Tariff bill was before the House last week and Gen. Banks spoke strongly against it. Mr. Wilson, of the Senate, of the Nav. department, and recommended to the Senate to accept it, as it was. The bill, however, was voted down, and a new bill was introduced, and a vote of 20,000 to 16,000 in favor of the bill.

The Senate considered the Pension and India bills and fixed upon September 1, as the day for the repeal of the Bankrupt law to go into effect.

Catherine Esther Beecher, the oldest of the Beecher family, and next to Harriet and Henry Ward, the most widely known of that famous family, died on the 12th inst., at Elmira, N. Y., at the residence of her brother, Rev. Thomas Beecher, aged 78 years. In life she conformed to the principles of a teacher, and during a period of more than a generation, has been a teacher of teachers. She has written many books on domestic economy, the training of girls, the rights and duties of parents, and the proper conduct of questions of life. During her later years she has been in a very weak condition physically, and has carried on her immense work under great difficulties.

The Eastern sky cleared last week for a typhoon and was as thought to be assured. Baron Jenning, who succeeds Gortschakoff during the latter's illness, announced that matters were being adjusted. Count Schouvaloff, the Russian ambassador in London, has returned to Russia with English ultimatum, which is to be sent to the Emperor. Waddington is confident that pending negotiations will be successful. Meantime, there has been no pause in the military preparations. Todesleben is preparing to face the English at the head of 100,000 men. In case of hostilities, Russia still holds on to her 60,000 Turkish prisoners. The Mussulman revolt is spreading. The action of the English radicals who have given notice of their intention to go to Peking, it is believed, hastens the work of diplomacy and ends this era of distrust and suspense.

RHODE ISLAND.

At a recent meeting of the trustees of the Grace M. E. Church in Westerly, the following resolutions were unanimously passed, and in the public congregation on Sabbath morning, the 5th inst., the same resolutions in substance were presented and passed without a dissenting vote:—

Whereas, Bishop R. S. Foster, at the recent session of the Providence Conference, both by precept and example, encouraged the preachers and laymen present to help the Grace M. E. Church, Westerly, in the cause of its mission, and to help it forward; and whereas a subscription of over \$650 was secured in open Conference, in a few minutes, therefore:—

Resolved, That we the trustees of the Grace M. E. Church, Westerly, do hereby tender our heartfelt thanks to Bishop Foster for the noble part he took to secure

the above subscription, and thus afford very timely aid to our Church.

2. That we are very grateful to those preachers and laymen who have given in favor of helping the Church at Westerly, and to all preachers and laymen who contributed so generously and promptly to lift this Church out of an embarrassment that was threatening the loss of all our Church property.

3. That we consider we are called upon by the noble generosity of the Providence Conference preachers and laymen to increase liberality for the cause of Christ.

The trust that a brighter future is dawning for the M. E. Church in Westerly. Our people are very much encouraged. Rev. W. M. Bray has been laboring with us during the past week, and we have some tokens of good. Tentatives are already coming to the altar.

ROBERT CLARK.

Trinity Church, after a year's trial of assigned pews, has gone back to free seats.

Brother Anderson, of St. Paul's, baptized seven persons by immersion on the 5th inst.

Chestnut Street Church has buried four of its members since the first of April. The last to go was Mrs. James Heap, whose sudden departure has saddened many hearts.

Brother James Heap, whose wife has shown him that Rev. Clark P. Hard, Presiding Elder of the Madras district, South India Conference, is compelled to leave that country at once on account of ill-health from overwork. His physicians represent the demand for his removal from that climate, at least temporarily, as imperative. He will reach New York, probably, early in June.

An exchange says: "The obstinate difficulty of raising at this time the amount of the debt on the Cincinnati Wesleyan College, has compelled the trustees to abandon, for the present, the effort to do more than guarantee the interest for five years in advance, with a view to fund for that period the whole of the principal. Besides what the college itself is underwritten to do, 200 shares of \$25 a year each will be required to pay the interest."

Every Methodist minister should feel it his duty to preach a sermon at least once a year on the subject of denominational loyalty. Some of the young, who would grow up members of our Church, drop out more from the want of intelligent acquaintance with our doctrines and usages than from any other cause. — *Western Christian Advocate.*

From the Norwegian district of the Minot area Conference, Rev. A. Olson writes: "If we had the means, a half dozen men might be profitably employed in Dacota alone where now we have none. I have just now returned from a trip of 842 miles through that region, and found members hungering for the Word of Life. At one of my appointments some came from a distance of sixteen miles with ox-teams, so anxious are they to hear in their own familiar tongue the glad tidings of salvation. Storms do not dishearten them nor difficulties disourage them."

There has been a marked work of reform and of grace in the town of Exeter. It began about a year ago under the temperature labors of Brother Conant. One of the worst drunkards in the town attended a lecture by Brother Conant, and took the pledge of total abstinence. He began laboring for others, and lately several have been converted and baptized, among them an aged man reputed to be "the wickedest man in Exeter."

## NEW HAMPSHIRE.

Gleasons. — The M. E. Church at L. 100, which for some time has been undergoing repairs, is now nearly completed. The dedication is to take place May 16th, at 2 o'clock P. M., and in the evening there will be a grand supper. The house is now in fine shape, and will be greatly enjoyed by all.

The Phillips Church and society (Congregational) in South Boston have voted a call to Rev. William Adams, late from Bristol, Eng., who has been supplying the Plymouth Church in Philadelphia the last four months.

Bro. McLean, of the Protestant Episcopal Diocese of Illinois, has been disabled by a railroad accident, and will not be able to attend the Pan-American Synod in July.

The Biennial Sunday-school convention of the State of Connecticut, under the auspices of the Sunday-school Teachers' Association, will be held in the South Church, in Middlebury, Tuesday, Wednesday, and Thursday, June 4-6.

Rev. W. W. Newton (Episcopal), of St. Paul's Church, Boston, has been obliged to relinquish pastoral work on account of ill health, and has gone to Europe.

Rev. George F. Pentecost, the evangelist, has had a piece of good fortune. Mrs Rogers of Middletown, Conn., a lady known for her benevolence, has presented him with a book book with a comfortable sum to his credit.

Rev. John Mostyn, late of Troy, N. Y., has accepted a call to the Stone Green Baptist Church, Ipswich, Eng. This is the oldest Baptist church in a city of 60,000 persons, and has long been known as one of the largest Churches in the denomination.

On the 21st inst., the corner-stone of Bishop Commissary's Memorial Church (Reformed Episcopal), at Baltimore, was laid, with appropriate ceremonies, by Right Rev. Charles Edward Cheney, Senior Bishop of the Church. Bishop Cheney delivered an interesting address.

Rev. W. W. Newton (Episcopal), of St. Paul's Church, Boston, has been obliged to relinquish pastoral work on account of ill health, and has gone to Europe.

The M. E. Society of Milford, though small, have an excellent church building, with no embarrassing debt, and commence the new Conference year under very favorable circumstances. The new pastor, Rev. E. Bradford, has made an excellent impression. The village is large and flourishing, and without doubt in time Methodism will have a strong society.

Rev. Mr. Roberts, of Brandon, Vt., has received a call to become assistant rector of St. Paul's Church in Concord, of which Bishop Niles is rector.

Sunday, April 28th, Rev. J. M. Durrell, pastor of Wesley M. E. Church, Haverhill, Mass., preached a sermon in rebuke of the action of the Haverhill city government in licensing dram-shops. The sermon was published in full in the city papers, and deserves a wide circulation. Our brother's trumpet gave forth no uncertain sound. It was a very able and earnest effort, and is worthy of what it has received — the warm commendation of the better class of the community.

Rev. Ira S. Jones, of South Portland, Me., has been called to the pastorate of the Christian Church in Rye.

Rev. C. E. Summer, of Raymond, has been called to the pastorate of J. H. Hoffman, and tender a \$600 salary.

Rev. James H. Petree, under appointment as a missionary of the American Board to Japan, was recently ordained in the Hovey Street Congregational Church, Manchester.

Rev. John Le Boucq, Congregationalist, of Lempster, has resigned.

Rev. W. C. Summer, of Raymond, has been called to the pastorate of the Congregational Church in Lancaster.

Rev. John George, of London Centre, Rev. Baptist, is called to Littleton. H.

GENERAL METHODIST ITEMS.

The semi-annual meeting of the Bishops will soon be held in Wilmington, Del.

Bishop Bowman goes this summer to visit the Conferences of the Methodist Episcopal Church in Europe and India.

Bishop Wiley and family are at Cincinnati in good health. Rev. Mr. Ing and wife, who returned in company with them, have re-joined their home in safety.

Rev. E. Q. Fuller, of Atlanta, Ga., will make the Decoration Day address at Pitts-burgh Landing, Tenn.

Mrs. Van Cott is to commence a series of meetings in Powell Street Church, San Francisco, June 10th.

Trinity Church, Millville, N. J., which was organized about a year ago with 130 members, numbers now 415.

Rev. L. J. Lansing, has resigned as assistant secretary of the Freedmen's Aid Society, and is stationed at Meriden, Conn.

Rev. Thomas Lloyd was president of the last South Australian Methodist Conference, and Joseph Dore of the Victoria and Tasmania Conference.

William Taylor, pioneer evangelist, returned last week from Peru, having been gone six months. He wants helpers for

Christian and educational work in that country.

The Methodist Episcopal Church has twenty-two Churches in New Orleans, the Southern Methodist Episcopal Church half as many, the Baptist one more than both.

The Niagara Conference, of the Canada M. E. Church, closed its annual session on the 24th inst. The membership has increased about 500 during the past year.

The New South Wales and Queensland Conference presbytery and laymen who contributed so generously and promptly to lift this Church out of an embarrassment that was threatening the loss of all our Church property.

5. That we consider we are called upon by the noble generosity of the Providence Conference preachers and laymen to increase liberality for the cause of Christ.

We trust that a brighter future is dawning for the M. E. Church in Westerly. Our people are very much encouraged. Rev. W. M. Bray has been laboring with us during the past week, and we have some tokens of good. Tentatives are already coming to the altar.

ROBERT CLARK.

Trinity Church, after a year's trial of assigned pews, has gone back to free seats.

Brother Anderson, of St. Paul's, baptized seven persons by immersion on the 5th inst.

Chestnut Street Church has buried four of its members since the first of April. The last to go was Mrs. James Heap, whose sudden departure has saddened many hearts.

Brother James Heap, whose wife has shown him that Rev. Clark P. Hard, Presiding Elder of the Madras district, South India Conference, is compelled to leave that country at once on account of ill-health from overwork.

On the following Sunday, at 5 o'clock, p. m., will be a love-feast, when former pastors and members are expected to be present.

In the evening there will be a collation from former pastors and members. Tickets 50c.

All former preachers and pastors are cordially invited to return once more to their old home and participate in the joyous festivities of the year.

RICHARD HERKIECH,

Chairman Com. of Arrangements.

East Boston, May 18, 1878.

PREACHERS' MEETING AT AYER, May 20.

Preaching, Wednesday evening, by Rev. Mr. Hubbard, of Lowell.

Wednesday, 10 a. m., Report of Classes; 11. To what extent does the Holy Spirit and in Preaching.

Wednesday, 2 p. m., What are the best Evangelistic Agencies? Wm. Merrill, Wm. Pentecost, 3.45 p. m., How can the Church regulate the present Amusements of the Youth?

Wednesday, 7 p. m., Hymns and Scripture lesson reading (all are expected to participate in these exercises). 10 a. m., New District Lines of New England Conference. W. D. Bridge, A. Noon, II. a. m., Church Finances, D. Atkins, G. L. Collier, 2 p. m., The Eternity of Punishment. F. Wood, 3.45 p. m., Chaperon, 3 p. m., Ecclesiastes; 2 Cor. xii, 15, G. R. Bent.

Others will please be prepared with essays or sketches.

The meeting will probably be held at the Town Hall, in Ayer; let us make it a success.

Per order of Committee.

U. S. Bonds Flat. \*Not Called.

AVOCADO NATIONAL BANK.

Market National Bank.

M. Vernon National Bank.

New England National Bank.

North National Bank.

City National Bank.

Central National Bank.

Hamilton National Bank.

National Exchange Bank.

Atmospheric National Bank.

Panell Hall National Bank.

Everett National Bank.

Boylston National Bank.